567 age. If they are over forty today they do not care so much,
152 and would admit it (proud to be slaves?), but if they are under forty they get very angry. Sensitive. I was told that nearly all slaves are descended from the poor. I asked about one family. They said that they had a very small house and were very poor. Another slave family is still living with a master family. They said that they didn't want to go off.

342 Ground plan modifications during the past fifty years: today
178 there are generally fewer people in each house than was true
161 fifty years ago. A house like Saleh's now has eight inhabitants whereas formerly there may have been fifteen. And the small
592 houses have many more. The population has risen some despite the slave losses. There is not so much moving around. They saw a difference in making a comparison with the United States.

167 Migration: on this subject there is much discussion. In
521 general, two kinds of people left the area during the last fifty years, sailors and contract coolies. They went to many places, especially to Banjermasin to work in connection with rubber or oil. Many people would like to go away, and talk about it, but they have no money so they have to remain. When a traveler returns he tells about his adventures in visits to friends' houses. There is no central hangout.

167 Immigration: there seems to be relatively little moving in. I asked if they would agree with the generalization that the poorer ones are those who tend to leave, but the well-off tend to stay. They saw the point.

Travel: we again talked about the sailors and coolies. They said that many never left Balombaru at all. They mentioned some ideas regarding danger in the outside world, but not much of the magic sort. They saw the point involved in certain Javan ideas, but insisted that it was not the same here. There seems to be plenty of resistance to leaving on
[593] the part of the elders. They try hard to keep the people from going away.

205 Communication: there is not a single telephone in the kam-
206 pong. The nearest telegraph station is in Makassar and Sungguminasa. Mail goes to Sungguminasa from Makassar,
● 207 and thence to Djongaya. From there the kepala kampong brings the mail to the kampong of Balombaru. And if he doesn't go there for ten days, there is considerable delay. There is not a single radio in Balombaru.

203 No one reads newspapers. They do read surat kabar dinding literally, wall newspaper, i.e., news bulletins--Analyst] put up on the walls by the Ministry of Information. They said also that there was plenty of class rumor spreading. And

167 remarkably, one of the kampongs here in Bukaka, namely
563 Tolangi, is largely populated by descendants of Toradja who were formerly slaves. They speak Buginese now, but if their relatives visit they speak Toradja. Formerly, if a radja wanted workers, he told the kepala kampong and he in turn ordered the Toradja of Tolangi to go there. Thus they were the slaves of the radja. I must see the place.

609 Evidently Bukaka has no idea of foreign magic. When a
574 new family moves in, other people come and visit, and they often hold feasts. There are no Europeans here, but there
203 are some Chinese, etc., as above. If a man returns he tells the folk the news from the outside world by visiting in their houses. There is no central meeting place.

484 As for travel, there are relatively few people who ever go
828 away on trips. As for most of the people, they never go away. Many would like to travel, but have no money. They are certainly not afraid, and Andi adds that the Buginese are always brave.

365 As for communication there have been a few changes. This
206 is especially true of the roads and auto buses. There are a
207 few telephones and a few radios too, and electricity runs as far as the Kepala kampong's house. (Not very far). The
205 nearest telegraph station is in Watumpone. Postal delivery goes also only as far as Watumpone from where the kepala wanua informs the addressees that they have letters waiting for them. There are no mailmen, and few letters ever ar-
203 rive. They don't write them. Very few people ever read
204 newspapers. When they go to Watumpone they read the In-
178 formation Ministry's wall bulletin, but I am told that the common folk even pass these up. They are not interested. There is no local paper, and they seem never to expect one. What they get are Makassarese and some Javan ones. They also get the Pandji Negara, a monthly from the Information Ministry. No bulletins are posted in the kampongs, but only in Watumpone. They agreed that the bulletins at least were a new development as far as news was concerned.

443 No peddlers come in from the outside here, and there are
504 no praus because it is inland. However, in Badjoë on the coast there are plenty of boats.

203 The market is quite a place to meet people and get local
186 news and gossip. Most of the people here, except the teachers
829 and a few others, are interested only in local news. Evidently there is very little interest in Indonesia as a whole among the mass of the population. This is really a dead place. As for ideas concerning the "place" of this village in the world at large, Andi had some geographical ideas, as did the guru, but

library here before the war, and also a library in Bone, but this was no longer the case. Thus few people read. There are no newspapers here, and only a few, for example, the teachers, read papers from Makassar or from places like Java. Very few indeed ever write. (The Minangkabau man said that there are no creative writers here at all, but that in Java and Sumatra there are many. He is probably right.) They do not even write letters here. They did not know that their script came from India originally, and they were surprised when I gave a talk on old Indic script. As for Chinese, they teach their own language to their children and the latter also learn Buginese, as adults do. Nevertheless, Chinese children always have a decided accent. They go mainly to their own school. The Toradja in Tolangi speak Toradja when their relatives visit them, but speak Buginese well in addition.

As for the radio, there are only a few in the area and only radio owners and their families listen to broadcasts. During the Japanese time there was a central loud speaker for propaganda which was set up in the market place at Watumpone. They agreed that if they had one set up now many would listen to it.

As for movies, they say that everyone loves them. Nevertheless, many never go at all, especially the poor and the farmers who live in remote places. Those near Watumpone go a lot. The prices are: f.2 for the first [i.e., best seats--Analyst], f.1 for the second, and f.0.25 for the third. Most people want the latter. Most of the films are from the United States and England. They talk constantly about war films. Later I learned that these are the ones which came out during the war in the United States and which are just now getting into Indonesia. Also I found out later that newsreels which are amazingly old are also shown. It takes years for films to get out here. In addition, they have some very old Malay films, evidently made in Singapore before the war. They had seen many cowboy pictures. Later on the old Sulewatang showed me that he had learned much about the United States from the movies. He was especially impressed by the ice-dancing Sonja Henie films. He could not understand why she did not fall down. Children in particular love movies and Andi said they remember entire stories and tell them over and over again. Later I heard a woman say that her maid thinks movies are wonderful. People here talk about cowboy (accent on the last syllable), chorus girl dancing, etc. Andi said they liked the war films a lot and also the ones with fist fighting.

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